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JEWISH TRIUMPHAL ARCH WELCOMING THE KAISER TO JERUSALEM

OUR ORGANIZATION

AMERICAN ISRAEL NUMISMATIC ASSOCIATION

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The Association sponsors major cultural/social/numismatic events such as national and regional conventions, study tours to Israel, publication of books, and other activities which will be of benefit to the members. Local chapters exist in many areas. Write for further information.

The Association publishes the SHEKEL six times a year. It is a journal and news magazine prepared for the enlightenment and education of the membership and neither solicits nor accepts advertising. All articles published are the views and opinions of the authors and may or may not reflect the views and opinions of A.I.N.A.

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The President's Message

by Moe Weinschel



Dear Members:

By this time you should have received your renewal notice. If your dues are not received before the next March-April Shekel mailing, this will be your last issue. Since mail rates have risen, we can no longer continue "reminder SHEKEL" mailings. So PLEASE! if you have not yet sent in your renewal do it now and you will not miss out receiving your SHEKEL. A donation with your dues will be most welcome and help offset rising costs.

ISRAEL TOUR UPDATE

Plans are now in the final stage. We will leave JFK New York Thur. Nov. 7 1996. Start in Tel Aviv. and tour many areas in the center of Israel such as The Mann Auditorium, Habima theatre, Jaffa, The Kadman Museum, Bank Leumi Money Museum, Beit Hatefutzot Diaspora Museum, Ramala, Cave of Sorek and much more. From Tel Aviv we go north stopping at many places, such as Caesarea, Roman & Crusader ruins, ampitheatre. Then to Haifa, the Technion, Bahai Temple, etc. and on to Tiberias. We then tour the Western and Upper Galilee, Acco, Safed, Nazareth, Beit Shean and other locales and on to Jerusalem. We will tour Jerusalem and its environs visiting many points of interest. Israel Government Coins & Medals will host a farewell dinner for our group. The main tour will conclude on Wednesday evening, Nov. 20 with the flight to JFK. However. there is an optional 2 day tour to Jordan departing Nov. 20 early morning to visit Amman, Kerak Castle Petra, Monasteries, Roman Theatre etc with a final dinner in Jerusalem before the flight to JFK Thursday evening Nov. 21st.

The Tour fare is all inclusive: Round trip coach airfare, professional government licensed guides, all baggage transfers. entrance fees, air conditioned coaches and vans, plus the famous Israeli breakfasts and dinners every day. In all cases the itinerary is not written in stone, and we are known for the unusual breakaway from the ordinary to visit off beat new areas, sights and events.

The tour cost itself will be about \$2495.00 plus or minus. The optional trip to Jordan still has to be firmed up. but it will cost about \$400. If you have any interest in joining this tour, please drop a note to the New York office so we can keep you informed on any updates.

A final reminder on membership dues. Please help lighten our treasurer's workload by mailing in your remittances promptly if you have not already done so. Reminder letters are time consuming and they are also expensive.

WHEN THE KAISER AND HERZL MET IN JERUSALEM

By Shoshana Halevy

FROM THE JERUSALEM POST

"Not since the decline of the Israelite Kingdom did Jerusalem see such majestic days as those of the visit of the German Royal couple." Thus wrote a missionary in Jerusalem who took part in the event in 1898, adding that not only the Germans, but all of the residents of Jerusalem shared in the joy and exultation at the expectation of welcoming Kaiser Wilhelm.

The feverish preparations for the visit began six months before the great event. The Sultan dispatched one of the energetic young men of his private bureau to help the Governor of Jerusalem, Tewfik Pasha, in making all the arrangements, which involved also repairing old roads and paving new ones.



Three triumphal arches were set up in Jaffa Road. The Jews set one up between the Alliance Israelite Universelle School and the Paskal Building at the junction of Jaffa Road and the Street of the Prophets. (See front cover) This was the most ornate of the three arches: the two pillars, one at either end supported a tall dome covered with leafy branches. From the center of the dome rose a small tower topped by a magnificent crown. On either side of the dome was an inscription, one in Hebrew and the other in German, saying (Psalm 118 :26): *"Blessed be he who comes in God's name - we have blessed you out of God's House - Their Majesties Wilhelm II, Augusta Victoria."*

When the procession reached Jaffa Road, the Kaiser halted under the crown topping the Jewish arch. The pupils of the Lemel School and the children of the orphanage sang a song written for the occasion, in Hebrew and German, by Yoel Moshe Salomon, which began: *"May the God of Zion go before you - may he illuminate your countenance and bless you; Baruch Haba !* Then the two Chief Rabbis, each carrying a Torah Scroll, pronounced the blessing said upon seeing a monarch, and the throng shouted *"Amen!"* Finally the Kaiser was handed the blessings of the Jewish community, inscribed in Hebrew and German on parchment stretched on a gassamer with white silken backing, held by two rollers, covered with a silken cloth embroidery with silver like an Askenazi Torah scroll - and placed into an olive wood container in the manner of a Sephardic Torah Scroll.

The Kaiser expressed his warm thanks translated into Hebrew by Ephraim Cohen, and asked to have the scroll taken to his tent. At this the children sang *"Heil Dir im Siegeskranz."* When they had finished, the Kaiser looked back and asked the Empress to have her carriage brought up ahead of him, and the procession moved forward. Biberstein and Tischendorf paused by the booth containing the Rabbis and asked to see the Torah Scrolls.

At the arch put up by the Town Council, the head of the Council read a prayer in Turkish in honor of the Kaiser and his entourage. After it was translated into German the Kaiser thanked him. The procession then entered the Old City and stopped in the plaza before David Street. Here the Kaiser dismounted with an elegant flourish to the thunderous applause of the throng. The empress descended from her carriage, and the entire party went to the Church of the Holy Sepulchre where a solemn service was held. When the service was over, they went into one of the rooms adjoining the Church of the Redeemer, where they were received by the heads of the local German community. At five o'clock they returned along the same route, pausing at the German Consulate in the Street of the Prophets for a reception attended by all the Jerusalem dignitaries, including the two Chief Rabbis. After the Kaiser had shaken hands with every one, he returned to his tent.

Night fell on the enchanted city a-glimmer with myriad fairy tale lights. Lanterns and torches flickered at each other from minarets and roof tops. The "Tower of David" was all aglow, as were the Old City's domes and spires. The summits of the Mount of Olives and Mount Scopus were alight with bonfires.

Wednesday, November 2, was a day of historic interest for the Jewish People. After the Kaiser and his entourage returned from a visit to the Dome of the Rock and "Solomon's Stables," and - according to a Jerusalem missionary who was present, though the Jews deny this account - also to the Western Wall, the Kaiser granted an audience to Theodor Herzl and his four colleagues: Max Bodenheimer, Moses Schnirer, Josef Seidener, and David Wolffsohn.

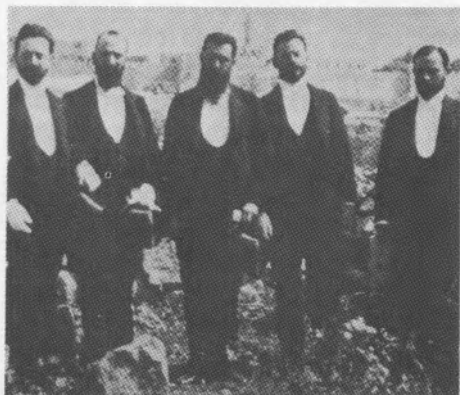
Beneath this legend was the German eagle wearing a crown. The whole thing was decorated with gold and silver Torah crowns and finials, and German and Turkish flags to their right and left. The interior and exterior walls of the arch were decorated with silken covers, embroidered with gold and silver from Torah Arks which had been collected from many synagogues.

When the entourage arrived in Jerusalem, they went directly to the imperial encampment in the Street of the Prophets to rest from the road. Twenty one bursts from a cannon in the Citadel announced their arrival. The official procession was set for 2:30 p.m., to proceed from the encampment along the Street of the Prophets to Jaffa Road, and from there to the Old City.

From the early morning hours a picturesque throng started filling the streets in the thousands. In addition, men, women and children crowded onto balconies and roofs, climbed up walls and fences dangled from tree branches, watched from windows. The spectators included monks wearing the cassocks of their respective orders—*effendis* in their elegant suits and *tarboushes* on their heads; peasants in their robes and *keffiyehs*, veiled Moslem women in their black kerchiefs and carrying colorful silk parasols: Orthodox Jewish men in their Sabbath *shtreimels* and satin robes of scarlet, blue, yellow and other colors; and elegantly dressed Orthodox Jewish women in their exquisite headgear – all waiting to see the Emperor so that they might at the sight, bless God for having "allotted a portion of His glory to flesh and blood."

At exactly 2:30 the regal procession set out from the encampment and proceeded up the Street of the Prophets, past the ornately decorated German Consulate, arriving a few minutes later in Jaffa Road. At the head of the procession rode the four *kawasses* (guards) of the German Consulate wearing uniforms of blue and gold embroidery followed by the coach containing Baron Marshal von Biberstein and the Consul-General, Dr. Paul A. van Tishendorf; three stately figures mounted on pedigreed horses: Count Wedel, in a white cloak and helmet, General Scholl in tropical khaki uniform, and Major Plinzner, also in tropical uniform. Behind them, moving as a solid phalanx, came the Royal couple ringed about tightly by an honor guard preceded by Count August zu Eulenburg, Wilhelm's Grand Chamberlain, attired in the uniform of a Prussian general.

The Kaiser rode on a noble stallion, wearing a brown tropical uniform tall brown boots, and a helmet topped by the Prussian eagle. The Empress, accompanied by her ladies-in-waiting, rode in a brown carriage drawn by four stately steeds brought especially from Germany. She wore a white silk gown embroidered in black and gold, and a large straw hat with white ostrich feathers. The procession was brought up by German courtiers and a large group of horsemen sent by the Sultan from Constantinople to serve as honor guard, all colorfully garbed and some wearing silk gloves.



Herzl, accompanied by Wolffsohn, had already had an audience with the Kaiser in Constantinople on October 18. Then, on October 28, Herzl was at the Mikveh Israel Agricultural School when the Imperial party rode by on the Way to Jerusalem pausing to be welcomed by the children of the school. The Kaiser, recognizing Herzl who stood apart from the enthusiastic throng (having dramatically planted himself next to a Slough, holding his fork helmet in his hand) rode up to him and held a brief exchange with him.

The following are excerpts from 'Herzl's own diary account of his meeting with the Kaiser in Jerusalem in 1898.

...Then we were summoned to the Imperial tent. The Kaiser awaited us there, in gray colonial uniform veiled helmet on his head, brown gloves, and holding - oddly enough - a riding crop in his right hand. (Herzl then read a prepared statement) When I had done, the Kaiser spoke - and said more or less the following:

"I thank you for these communications which have deeply interested me. The matter certainly calls for further study and discussion." Then he expressed some views on the present colonization (of Jews in Palestine): "The land needs, above all, water and shade... The settlements I have seen, the German as well as those of your own people, may serve as samples of what can be done with the country. There is room here for everyone. Only provide water and trees. The exertions of the colonists will also furnish a stimulating example to the native population. Your movement, with which I am thoroughly familiar, is based on a sound, healthy idea."

Herzl then quotes the German foreign Minister Count Bernhard von Bulow as saying "in dulcet tones": "As His Majesty the Emperor was graciously pleased to observe, water is the main need." And Herzl continues: I rejoiced: "We can supply the country with it. It will cost millions, but it will produce millions."

"Well, you have plenty of money," the Kaiser exclaimed jovially, and tapped his boot with his riding crop, "more than all of us."

The German Correspondence Bureau has issued a colorless, odorless despatch: Jerusalem, November 2nd, 1898. A Jewish deputation has been received by the Kaiser in Jerusalem, which presented him with an album of pictures of the Jewish colonies established in Palestine. Replying to an address by the leader of the deputation, Kaiser Wilhelm said that "his benevolent interest could be relied upon in all efforts which aim at furthering the welfare of the Turkish

Empire through the improvement of agriculture in Palestine, with a complete respect for the sovereignty of the Sultan." ...The Kaiser is said to have told the Sultan: "The Zionists are not dangerous to Turkey, but the Jews are everywhere a nuisance we should like to be rid of." To which the Sultan reportedly answered, in his usual manner, that he was quite satisfied with his Jewish subjects. The Empress is also reported to have said that the journey was most pleasant - the only drawback was that she had to see so many Jews.

A series of medals, also known as "Gedenkthalers", were issued to commemorate the visit of Kaiser Wilhelm of Prussia and the Empress to Palestine. There are several different designs. The Kaiser is shown on horseback, with helmeted bust, together with the Empress, the steamship which brought them to Palestine the S.M.V. Hohenzollern Orientreise is pictured, as well as the Church of the Redeemer.





A Profile in Courage by David Makovsky

FROM THE JERUSALEM POST

In war and peace



Yitzhak Rabin was a profile in courage. History is likely to remember him as one of the towering figures of the 20th century. Rabin's public life spanned the life of the state. One would be hard pressed to find another person who has left a bigger imprint on Israeli's peace policies and the shape of its security forces. Whether one agreed with his peace policies or not, it was indisputable that he was leading the country in a direction he deemed to be in Israel's best strategic interest.

A warrior turned peacemaker, he believed peace backed by strength could bring Israel the tranquillity that has eluded the country since its inception. Rabin's legacy is his affirmative style of leadership. He viewed his task to be not only the spotting of lurking dangers, but also the realization and seizing new opportunities. Rabin had the intellectual honesty to admit that his views needed to change with a changing situation. He also sought a new definition of national strength, one that incorporated not just military prowess, but also moral and economic fortitude.

Having concluded that change was needed, Rabin demonstrated a second ingredient of leadership – he was willing to pay the price of his convictions, showing herculean courage against ceaseless political protests. He realized that by changing his position on the PLO, he would earn the hostility of many. But whatever "butterflies in the stomach" he had when he first made a deal with Yasser Arafat, he radiated a sense of increasing confidence that he was leading Israel in the right direction.

Those to his right had strength but not the will to take calculated risks for peace. Those to his left had the will but not the strength. He alone could give the revolutionary idea of peace with the PLO political viability, the way deGaulle did with Algeria and Nixon with China.

While it can be expected that the Israeli public will come together for at least a short time as it absorbs the tragedy of his death, it is far from certain that any figure in Israel can carry the torch of Rabin's political legacy forward and pursue the twin goals of peace and security. It would be ironic if Rabin in death united the country in a fashion that eluded him during his lifetime.

Yitzhak Rabin lived simply. He was not driven by a desire for fame or fortune. Rabin's trademark was not personal warmth nor joviality, but more the sense of a man who carried a mountain of responsibility on his shoulders. At a time when a nation might have carried him on their shoulders, some may say he carried them on his. Farewell. The medal honors Yitzhak Rabin, Chief of Staff during the Six Day War.

YITZHAK RABIN



STATE MEDAL



Medal Description



Obverse: Image of Yitzhak Rabin on the background of the Israeli flag.

Inscription: "Yitzhak Rabin Prime Minister, 1922-1995", in Hebrew and English.

Reverse: Dove, State Emblem, IDF Emblem and Palmach Emblem
Inscription: "I dedicated all my life to security and peace", with his signature, in Hebrew and English.

Edge: State of Israel, State Emblem, metal fineness and serial number.

Obverse Design: Yaakov Enyedi—from a photo by Amir Weinberg.

Reverse Design: Avraham Patt.

Reliefs: Obverse – Kretchmer – Reverse – Tidhar Dagan.

Minting: Gold & Coppernickel Medals—Government Mint—Jerusalem
 Silver and Bronze – Kretchmer and Hecht

Medal Specifications:

Cat. No.	Metal	Diameter	Weight
35257349	24k Gold 999.9	34mm.	26g.
35257307	18k Gold	30mm.	15g.
Z5257509	Pure Silver	50mm.	60g.
15257701	Bronze 70mm.	140g.	
75257389	Coppernickel	38.5mm.	26g.
	in commemorative cover		
75257054	Set of all five of the above		
75257046	Set of 30mm. Gold, Silver, Bronze and Coppernickel Medals		
75257703	"PNC": Bronze 70mm. Medal and "Yitzhak Rabin" First Day Cover		

The Gold Medals will be issued in quantities limited to the number of valid orders received by January 31, 1996. Sales will be discontinued on that date. The Pure Silver 50mm. Medal will be issued in quantities limited to the number of valid orders received by March 31, 1996. Sales will be discontinued on that date.



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101 Years After the Dreyfus Affair

by Jacob Stein

REPRINTED FROM THE JEWISH WORLD

This November we mark the 101st anniversary of the Dreyfus Affair, that tragic miscarriage of French justice, facilitated by the use of forged documents combined with popular anti-Semitic feelings. Captain Alfred Dreyfus was the only Jewish member of the French military general staff. In November, 1894 he was tried and convicted of selling "secrets" to the Germans. Dreyfus proclaimed his innocence, but was sentenced to exile for life on Devil's Island.

Dreyfus was publicly degraded at the Ecole Militaire, where the general in charge declared, "Alfred Dreyfus, you are unworthy to bear arms. In the name of the French people we degrade you." The badges were ripped off his uniform, buttons were torn off, and his sword broken. Dreyfus responded, and continued to shout as he was marched in disgrace around the courtyard. "Soldiers! An innocent man is being degraded. Soldiers! An innocent man is dishonored. Long live France! Long live the Army!"

As Dreyfus was taken out of the building, the crowd outside shouted "Death to Dreyfus. Death to the Jews." Theodor Herzl, representing the Free Press of Vienna, was one of the few journalists allowed to watch the "degrading." Herzl first wrote, "Dreyfus' ugly deed is the talk of the day...It is plainly evident now that Dreyfus sold military secrets to Germany. His huge gambling losses forced him to take the criminal path." Then, outraged by the open anti-Semitism, he completed writing *The Judenstaat* (the Jewish State), the book which set modern Zionism into motion.

This affair and the broad based anti-Semitism it revealed brought an end to the illusion French Jews had - that their acceptance in general society was well under way, that they could enjoy freedom to develop, not by tolerance, but by the emancipation they believed had changed their role in society.

French Jews aggressively competed for prized honors, for admission to the grande ecoles, (the academies), and they were recipients of the French Legion of Honor. They took full advantage of the Napoleonic policy of *carrieres aux talents* (careers - for the gifted) and achieved success in professions, commerce, government and banking, providing grist for the anti-Semitic mill. When the Chief Rabbi of Paris was installed in 1891, he spoke of the link between "French genius," and the "fundamental spirit of Judaism." A Rabbi Kahn of Nimes spoke of the French Revolution being "our flight from Egypt...our modern day Passover."

Other religious leaders and historians expressed the belief that the social progress being made by the French Jews would bring about "the Messianic age." The Messiah did not arrive, but many thought Nirvana had.

But the volume of euphoric rhetoric challenged the French. Many bought into the racial theories being set forth. In 1853, a French diplomat, Comte Joseph de Gobineau, published a volume that analyzed the characteristics of racial groups and established the theory of Aryan virtue and Semitic degeneration. The very learned Ernst Renard wrote in *Vie de Jesus* in 1863, that the "Semitic race, compared to the Indo-European race, represents an inferior level of human nature." The basis for Jewish envy, the underpinnings of anti-Semitism, was established. If the Jews were so inferior, then they had no right to be so successful. This early anti-Semitism was fed by the collapse of the Catholic Union General Bank, with the bank's Catholic director blaming the loss of savings by thousands of Catholics on "Jewish capital." The collapse of the Panama Canal Company also fed the flames of anti-Semitism because several Jewish financiers were involved.

Edouard Drumont, a classic anti-Semite of the period, published *Jewish France*, which asserted that Jews controlled French political life since the 1870s. He sold hundreds of thousands of his book, stimulating the formation of societies to defend France against Jews.

Against this background came the Dreyfus Affair. In July of 1894, Major Count Walsin-Esterhazy agreed to spy on behalf of Germany. He delivered a list of secret documents to the German Embassy that he would hand over to the Germans. Major Hubert Henry, of the General Staff's "statistical section," the cover name for intelligence, received a copy of the letter within days after it was delivered to the German Embassy. All the evidence pointed to Esterhazy as the spy, but the head of the statistical section, was a Jew-hating, German-hating, Catholic convert. On the suggestion of Major Henry, the anti-Semite declared Dreyfus, the only Jew on the General Staff, the guilty party. On the 9th of November 1894, the news became public. A Jew, Captain Alfred Dreyfus, had been arrested for treason.

The Jewish community accepted the verdict of guilt, felt ashamed and hoped the issue would go away, but discreetly hired lawyers to review the evidence, hoping to find grounds for a pardon. One writer, Bernard Lazare, was convinced Dreyfus was innocent and the victim of a frame-up. He published a pamphlet, *A Judicial Error: The Truth of the Dreyfus Affair*. In it he blamed anti-Semitism, saying "Because he was a Jew, he was arrested, because he was a Jew he was convicted, because he was a Jew the voices of justice and truth could not be heard."

Emile Zola, France's most popular writer, became involved. He investigated, and, based on his findings, wrote a long article in defense of Dreyfus. Georges Clemenceau, then a budding politician, decided to publish the article on the front page of his newspaper *L'Aurore*, under the black banner headline "J'Accuse!" 300,000 copies of the paper were sold during the early morning hours. Riots broke out in French towns. Jewish shops were burned and looted,

but no arrests were made. Zola, however, was brought to trial, found guilty, sentenced to a year in prison, but later found refuge in England. The army could not admit to having made an error and stood fast.

Colonel Picquart, head of information in the War Ministry, discovered that the handwriting in the letter to von Schwarzkoppen at the German Embassy was not Dreyfus', but Esterhazy's. Picquart was ordered by his superiors to remain silent. He was transferred to Tunis, and later imprisoned for having shared "secret" documents with his lawyer. Esterhazy was then court-martialed but acquitted.

Dreyfus' supporters, called "Dreyfusards," formed a national organization, the "League of the Rights of Man." Promptly the "Anti-Dreyfusards" formed their own organization, the "League of the French Fatherland." They raised the issue: Who controls the culture of France? A French diplomat commented, "Whatever you may say or do, you are classified as a friend or an enemy of the Jews, or the army."

A religious order, the Assumptionists, actively pressed their case against Dreyfus. They spread their anti-Semitism, hiring special trains to bring large numbers of people together, established a publishing house for their anti-Semitic tracts, and printed a daily paper, *La Croix*. The Assumptionists enjoyed the support of the Papacy. They attacked Protestants, charging them with wanting to "destroy the soul of France," and Jews, who want to "destroy the body of France." Despite this, efforts by "intellectuals," continued on behalf of Dreyfus.

In 1899, a newly elected French president agreed to a new trial for Dreyfus. Dreyfus was returned and once again found guilty, but his sentence was reduced to 10 years, and the president issued a pardon. Dreyfus accepted the pardon under the pressure of family and the established Jewish community. But the politicians and intellectuals who had supported Dreyfus were furious that he had accepted the pardon. One leader said, 'We were ready to die for Dreyfus, but Dreyfus himself is not.'

Dreyfus was totally exonerated in 1906 by a new French government of the Left, and promoted to a general. Picquart was returned to Paris and ended up as minister of war. As Paul Johnson writes, in his *History of the Jews*, on the victory of the Left in securing the rehabilitation of Dreyfus, "There was a price to pay, and in the end it was the Jews who paid. Anti-Semitism was institutionalized." And it remained so in France, surfacing most cruelly under Marshal Petain and his Vichy Government, handmaidens of the Nazis. In 1944 Petain sent Madeleine Levy, Dreyfus' granddaughter, to Auschwitz.

The Dreyfus Affair learns us that Jews living in France, particularly during the second half of the 19th century, did not take sufficient account of growing anti-Semitism by nationalist racists. They simply assumed the *New World* for French Jews was forever.

This must alert us to our continuing need to deal early with anti-Semitism in our own country. We should support the efforts of the Anti-Defamation League, and any other organizations, who monitor and expose anti-Semitism in any shape or form.

There have been many medals issued pertaining to Albert Dreyfus and the Dreyfus Affair. A silver medal 28mm in diameter most probably was issued around 1910. The obverse shows three oval portraits. The center one of Dreyfus, flanked with portraits of Zola and Ferdinand Labori. Labori being one of Emile Zola's lawyers in his trial, and later successfully represented Dreyfus.. The reverse has portraits of Esterhazy and Major duPaty de Clan, a military prosecutor who once had remarked "if you are innocent, you are the greatest martyr of all time." It is thought this medal was struck in sympathy for Dreyfus.

The medal with attached loop pictures Dreyfus, facing right, dressed in full military and was made to be worn by his supporters. The modern Dreyfus medal was sculpted by James Ferrell for the Medallic History of the Jewish People series, which was minted in 1972 by the Franklin Mint for the Judaic Heritage Society.

The medal of the anti-Semite army General Mercier was issued by the Assumptionists in 1906. Mercier was the minister of War in France and the conspirator and prosecutor during the Dreyfus trial. The inscription "Au General Mercier Jus Gier Du Traître Dreyfus."



HIGH SEAS ZIONISM by Meir Ronnen

The saga of the Hagana ship Exodus and its attempt in the summer of 1947 to run a Royal Navy blockade fired the imagination of the world. The out-cry that ensued when Britain's foreign minister Ernest Bevin ordered most of the Jewish refugees back to their points of origin in German transit camps helped turn world opinion against British policy. Even the embattled British high commissioner in Palestine, General Sir Alan Cunningham, was opposed to this ghastly decision.

The Exodus episode inspired the eponymous best-seller by Leon Uris, subsequently made into a smashhit movie starring Paul Newman. But how many young Israelis today have even heard of the Exodus?

The Exodus was launched nearly 70 years ago as a luxurious Chesapeake Bay steamboat and was named the President Warfield. The Warfield had quite a luxurious peacetime rôle and then her war-time service with the British (under the Lend-Lease agreement) as an amphibious training ship and later as a U.S. naval control ship at the Normandy beachhead.

While sleek and pointed below the waterline, above it the Warfield looked more like a tabby ferry; her unprotected superstructure, which had been designed for calmer waters, had to be boarded over before she could be taken across the Atlantic. In bad weather the superstructure tended to move from side to side as she rolled, threatening her with destruction, as her subsequent Jewish crew found on their first attempt to take her from America to the south of France. They only partially solved the problem by using wooden beams as internal bracing.

Several times in her career the Warfield had been abandoned as rotting hulk, only to be revived for further service. Her Jewish-largely -American - crew comprised some experienced and clever seamen, good at improvising. Clandestinely bought and registered, she had different captains and commanders at various times. But the skipper who got her out of a complicated French port with only inches and minutes to spare and who took her to the shores of Palestine was Israeli Ike Aronowitz, a slight but tough lad in his mid-twenties, but already an experienced master.

The Warfield, which was renamed at sea the Hagana Ship Exodus, had some 4,500 refugees on board, loaded in the July heat at Sete in France. Most were Holocaust survivors, but there was also a small contingent of Moroccan Jews, some of whom were later formed into a shock unit to repel boarders. Only they and the crew engaged in hand-to-hand fighting with the British sailors; the other passengers had been searched by the crew for firearms (there were no firearms at all on board) and warned to keep out of the way for their own good.

The Exodus had been tracked by the British flotilla since leaving the Gulf of Lions; international law prevented them from intercepting it on the high seas. It is thought Aronowitz made a fatal error when after using the shallow draught of his ship in Egyptian waters, he turned north to Palestine. Of course he believed this was the shortest way in but he had to leave the coastal shelf on the way. The British, who had just realized that they could not follow the Exodus into the shallow waters, decided to board her in international waters. A British Foreign Office cable later acknowledged this breach of law, while instructing all concerned not to admit it.

The Royal Naval flotilla of four destroyers, a frigate and two mine-sweepers was led by a famous cruiser, H.M.S. Ajax, which had distinguished itself in the fight against the German pocket battleship Graf Spee, which later scuttled itself off the South American coast. Speaking in German, Ajax hailed the Exodus to stop. Ike Aronowitz replied through a megaphone: "You'll have to speak in English, we're not the Graf Spee!"

Eventually, after maneuvers that began about 3 a.m., the Exodus was rammed and sandwiched by destroyers carrying carefully prepared drawbridges which enabled some of the boarders to get straight to the wheelhouse. Here a fierce battle took place and mate Bill Bernstein, wielding a fire extinguisher, received a fatal head injury from a steel-tipped baton swung by a royal marine.

The British did not have it all their own way. Ike's dead stops and wild changes of course prevented the British from reinforcing the three different boarding parties. Some British marines were thrown overboard, others were locked in a cabin and plied with strong drink and a dose of Zionism. Some had their pistols taken from them.

Elsewhere, they fired on the Exodus crew. Helmsman Bill Milkman, trying to eject a marine from the wheelhouse, was shot in the face at point blank range. Murray Aronoff, organizer of Murray's Moroccan Marauders, who were at the center of the fray, entered the bridge firing a captured pistol. He was later wounded in the head. Ejected from the wheelhouse, Ike and Murray tried to force their way back in and were tear gassed. They then took an axe and tried to re-enter through the ceiling, tossing in smoke bombs from the lifeboats. The destroyers alongside fired on the man with the axe. Startled by a 15 year old boy, a nervous marine killed him with a shot.

When after dawn the British saw that they were not getting the best of the fight, they opened heavy small arms fire on the Exodus, killing Mordecai Baumstein, a camp survivor. Ike went below and took over the emergency steering but with the wheelhouse lost and both sides anxious to prevent further casualties, the Hagana commander Yossi and first mate Bernie Marks persuaded Ike that further resistance was useless. Also calming both sides was John Grauel, an American Protestant pastor who was the only Gentile member of the crew and beloved of both passengers and his shipmates. He bluffed his way through French officialdom to help get the ship out of France.

Bernie Marks took the Exodus, her side stove in, into Haifa port with a British officer at his side. Ike and many of the crew escaped the British and deportation by hiding and leaving the ship disguised as port workers. A few of the crew were arrested and carefully interrogated by British intelligence anxious to learn how to handle the activities of the organizers and their volunteer crews.

Marks, who had served as an officer in Britain's wartime merchant marine, was taunted by British interrogators who claimed they had been swindled by Jewish shopkeepers. Marks replied coolly that the only time he had been swindled by shopkeepers was when he put into British ports during the war.

After being debriefed, the British officers stressed that the Exodus crew were well educated and very plausible and should be kept away from the tars (British sailors), particularly when they were offering drinks. One officer couldn't help mentioning that the American volunteers must have had pecuniary interests a reflection not only on his anti-semitic prejudice, but his inability to understand the motives of young men who risked their lives for a humane cause.

And the Exodus? She caught on fire and sank in Haifa Harbor in 1952. There is a model of her in the Haifa Maritime Museum. But like the Flying Dutchman, the Exodus will sail forever.

This article was published as a book review for "Exodus 1947", a fascinating book by David Holly, printed by the Maryland Naval Institute Press which appeared in the Jerusalem Post.

There are several medals by Israel Government Coins & Medals Corp. which serve as numismatic illustrations for this article. In 1964, the 30th anniversary of the first Immigrant Blockade Runner was commemorated with a State Medal.

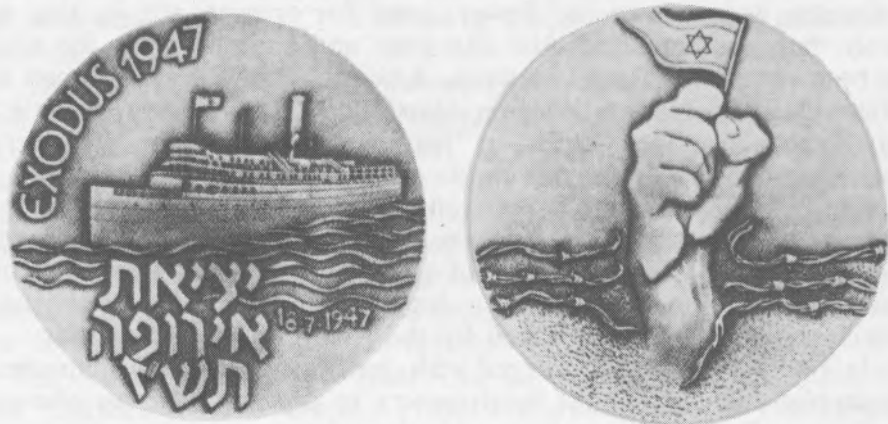


The obverse is documentary in character. The Mediterranean and the Black Sea are deeply infused, and lined by the courses that were followed by the blockade runners, all converging near the coast of Israel, which is, symbolically, somewhat lengthened. The years 1934-

1964 are engraved below, and their counterparts in Hebrew letters above. Round the rim is the relief inscription "30th Anniversary of First Immigrant Runners, again in English below and in Hebrew above. This side was designed by Yizhak Pugacz.

The reverse is symbolic. An enlarged barbed-wire fence, set above the relief outline of Palestine, is burst through by a blockade runner, also enlarged in size, which heads straight on to the beach. A welcoming group awaits it with upraised arms. Underneath, below the line of the Jordan River, is the verse from Deuteronomy 1, 41, in free translation, 'Ye dared to go up. Above this comes the Hebrew text. This side was designed by Dodo Shenhav.

The ship "Exodus 1947" State Medal was issued in 1987 to commemorate the 40th Anniversary of the Exodus saga. The struggle of the unarmed immigrants against the British undoubtedly influenced the members of the United Nations to vote for the division of Palestine and the establishment of the State of Israel.



The obverse of the medal pictures the Exodus ship at sea, with the Star of David flag at the mast. The words "Exodus 1947 in Hebrew and English and the date 18.7.47 (July 18, 1947).

The reverse shows a clenched hand holding the flag of Israel, breaking through the wire enclosure separating the sea from the land, the symbol of the relentless struggle of the Ma'apilim for free immigration and the establishment of the State of Israel.

The medal designer was Ruth Lubin. Tidhar Dagan was the engraver of the dies.

Lord George Gordon by Edward Schuman

Lord George Gordon was an English nobleman, statesman and a convert to Judaism. He was born in London on Dec. 26, 1751, the son of Cosmo George, third Duke of Gordon. He served as a midshipman in the navy gaining his commission in 1772. He entered Parliament in 1774, representing a family borough. An impassioned Protestant, in 1779 he became President of the United Protestant League and in 1780 fought in parliament for the repeal of the 1778 act by which Catholic disabilities in England had been removed. He led a march to Parliament House to present the "No-Popery" petition. The crowd of about 50,000 was roused to a pitch of great excitement. When the petition was rejected by Parliament, riots ensued ("the Gordon riots"), lasting several days. Criminals were released from prison, shops and houses plundered; 300 people were killed, 192 were convicted and 25 were executed.

Gordon was sent to the Tower, tried for treason and inciting to revolt, but was acquitted. His character and appearance at the time has been recorded by many authors. Edmund Burke described him as a Don Quixote, Horace Walpole called him "The Lunatic Apostle," and Dickens describes Gordon in "Barnaby Rudge" and the No Popery Riots, introducing a reference to his change of religion.

Gordon's popularity did not wane after the trial. In 1781 he was nominated as candidate for the City of London, but declined, devoting himself to the cause of stemming the progress made by Roman Catholicism. He came to loggerheads with the Established Church and was excommunicated by the Archbishop of Canterbury.

In 1787, Gordon was charged with having written and published a pamphlet about a request by prisoners to prevent their banishment to Botany Bay. His criticism of the government was considered libellous and he was arrested. He was also charged with publishing a libellous article on the moral and political conduct of the Queen of France. He was found guilty on both counts and fled to Holland. However, he was unable to stay there and returned to England and retired to Birmingham.

Lord Gordon expressed his interest in Judaism and attraction to the Jewish people in a number of letters which he wrote to the heads of the Dutch, Spanish and Portuguese as well as the German communities in London. The Hebrew quotations in the letters proved he had knowledge of Jewish sources. In 1786 he decided to become a Jew.

His application for conversion was rejected by Chief Rabbi Tebele Schiff, but he was received into the covenant by Rabbi Jacob in Birmingham. Circumcised in 1787 and took the name Israel bar Abraham, grew a beard and dressed in the fashion of Orthodox Jews.

The object of his conversion, it was thought at that time, was partly to gain adherents among the Jews to his financial schemes, and he trusted they would combine to withhold loans for carrying on wars.

In January, 1788, he was imprisoned in the notorious Newgate Jail, and lodged with common prisoners in damp, cold conditions. He continued to write pamphlets and letters to people of note and submitted articles to newspapers on political and social happenings. In time, he was able to better his prison conditions, thanks to help from his friends. The Christian theologian, John Wesley, who visited him, reported that his quarters were "more like the study of a recluse in a private house than a prison." His fame attracted many visitors and he noted "I have become one of the shows of London."

Poorer Jews were said to have regarded him as "a second Moses who would lead them back to the promised land." Even the royal princes, sons of George III, came to see him and join his lavish meals. He gave a formal dinner party every other week, followed by music and dancing. When he had spare time, he played the violin or played ball with other prisoners, to whom he frequently extended generosity and financial help.

Throughout his imprisonment he meticulously practiced the laws of Judaism. Every morning he donned his phylacteries (tefillin) and prayer shawl (tallit) and prayed. Every Saturday he was joined by nine Polish Jews to make a prayer quorum (minyan). His impressive beard reached down to his waist, the delight of contemporary portrait painters who frequently came to jail to paint his striking likeness.

After five years in prison he was due to be released but was unable to find guarantors and was returned to his cell. Within a few months, he died of jail fever.

The Jewish community refused, or did not dare, to bury him; his own relations interred him in a Protestant churchyard in Hampstead, London, and the site of his grave was soon forgotten.

Thomas Spence, the first English Socialist and a friend of Tom Paine, issued a series of tokens with Lord Gordon's portrait, complete with long beard and slouched hat. Spence was a great admirer of the French Revolution and looked upon Gordon as a revolutionary, whose real aim was to destroy vested English Power. The portrait obverse is combined with reverses "Rouse Britannia", "We were born free and will never die slaves" and "After the Revolution". They remain today as testimony to one of the strangest converts to Judaism.



Baseball "Coins"

by Peter S. Horvitz

The term "coins," to a collector of baseball memorabilia, does not indicate metallic products of a government mint stamped for the purpose of serving as a means of exchange, but certain circular objects that have been so referred to, though many of them bear only the vaguest similarity to true coins.

I will trace for the reader a brief history of some of these "baseball coins" in terms of those coins which represent Jewish players. I believe that this account will cover all known baseball coins which do represent Jewish players. I also believe that the reader will observe in this account a development in these objects which will explain the use of the term "coin" for objects which in their furthest development are not very coin-like.

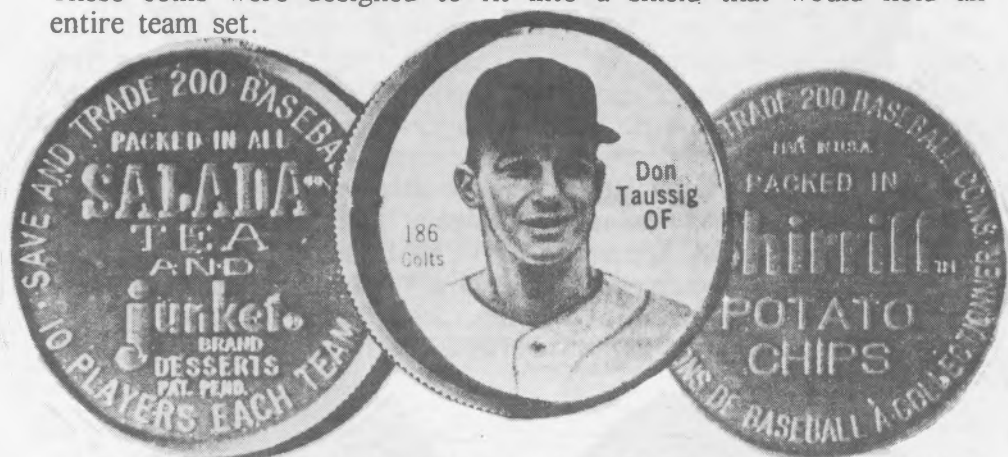
The earliest coins that concern us is the series issued in 1955 by Armour Meats Company, to be issued in their packs of hot dogs. There are 24 different players represented in this series. In 1959 and 1960, Armour issued additional coins representing 20 players each. In these three series, there appears only one Jewish player, Al Rosen, in the 1955 series.

The Al Rosen Armour coin measures 38 millimeters and is molded in plastic. This plastic coin comes in various colors, some of which are considered common and some scarce. The common colors are aqua, dark blue, light green, orange, red, and yellow. The scarce colors, which are valued at twice the price of the common colors, are black, pale blue, lime green, very dark green, gold, pale orange, pink, silver, and tan. The obverse shows the head of Rosen, in baseball cap, facing left. The legend reads ALBERT "FLIP" ROSEN and CLEVELAND INDIANS. The reverse shows a baseball diamond above AL ROSEN / BORN MARCH 1, 1925 / SPARTANBURG, S. C. / Infielder-Clev. Indians / 1954 Average 300 / Bats R-Throws R. Beneath this are two crossed baseball bats and a ball.



The next baseball coins were issued in 1962 in packages of Salada Tea and Junket Brand Desserts. These coins were again molded plastic, but only a molded plastic shell, which was meant to serve as the frame for a printed cardboard, color portrait of the player. These portraits show an almost full-facing view of the player, as opposed to the more coin-like profile portraits of the Armour coins. Also, unlike the Armour coins, this series is numbered. While six different colors were used for this series, coins come in only one color each. The reverses of all coins are exactly alike, an advertisement for the products and the coins themselves. These read SAVE AND TRADE 200 BASEBALL COINS. 10 PLAYERS EACH TEAM. PACKED IN ALL SALADA TEA AND JUNKET BRAND DESSERTS. PAT. PEND. Despite the inscription, 221 different players appear in this series. The edges of these coins are milled and they measure 34 millimeters.

Two Jewish players appear in this series, Sandy Koufax on coin #109 and Don Taussig on coin #186. The obverses show shoulder-length portraits of the players, almost facing, in cap and uniform. The only inscriptions are the number of the coin, the name of the player's team, his name, and an abbreviation of his position. The Koufax coin has a light blue shell and the Taussig, a dark blue one. These coins were designed to fit into a shield that would hold an entire team set.



A variety of this series was issued in Canada, to be distributed in Shirriff Potato Chips. These coins are exactly the same as the Salada Tea-Junket coins except for the reverse inscription, which is bilingual and reads SAVE AND TRADE 200 BASEBALL COINS 200 JETONS DE BASEBALL A COLLECTIONNER. PACKED IN Shirriff POTATO CHIPS. MADE IN U. S. A. These Shirriff coins are considerably scarcer than the Salada Tea-Junket coins and sell for approximately twice as much.

In 1963, Salada-Junket issued a second series of baseball coins. These coins were produced in a completely different way from those of 1962. These coins might be described as the first modern series of baseball coins. These coins are printed on both sides of a circular

piece of metal, which has a rolled edge. These coins measure 38 millimeters. All the subsequent baseball coins which I will discuss were produced in a similar way and have the same diameter.

There were 63 different players represented in the 1963 series and one Jewish player, Sandy Koufax. This coin is number 4 in the set. The obverse shows a facing, shoulder-length portrait of Koufax in uniform and cap. The portrait is in full color, within a red frame. There is no inscription on the obverse other than the LA on Koufax's cap. The bottom of the reverse gives the number of the coin, 4, and SANDY KOUFAX PITCHER DODGERS W.14 L.7 S.O.216 1962 E.R.A. 2.54.; the top, SAVE AND TRADE 63 ALL STAR BASEBALL COINS PACKED IN SALADA TEA and Junket Brand DESSERTS. The reverse is white with black printing.



In 1964, the Topps Company began issuing baseball coins. As I've indicated, these were similar to the last Salada-Junket set. This set contained a total of 164 coins, 120 "regular" player coins and 44 All-Stars. Sandy Koufax appears in both parts of the set. No other Jewish player is represented. Coin 106 is Koufax's regular coin. The obverse shows his face, in LA cap, with ribbon beneath reading SANDY KOUFAX / DODGERS PITCHER. The edge of this coin is



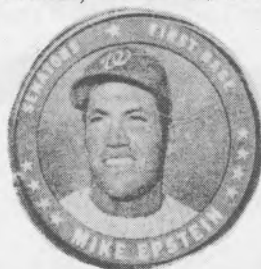
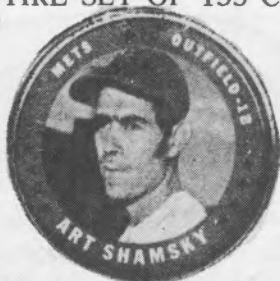
gold colored. The reverse is the natural metal color with black printing. The reverse shows the number of the coin, 106, with COLLECT THE ENTIRE SET OF 120 ALL-STARS above and T. C. G. (for Topps Chewing Gum) PRINTED IN U. S. A. at the bottom. In the middle is SANDY KOUFAX / Ht:6:02 Wt:198 Throws:L. and Sandy struck out 306 batters in '63 as he won 25 games. He no-hit the Giants in May, 1963.

Coin 159 is Koufax's All-Star coin. The obverse of this coin shows Koufax with his hands above his head, ready to pitch. Above him is a ribbon that reads 1964 ALL STARS and beneath him is another with his name. He is in full color, against a copper-colored background and edge. The reverse reads 159 / N. L.--LT. PITCHER / SANDY KOUFAX L. A. DODGERS and "Sandy struck out 306 NL batters, won 25 ballgames and pitched 11 shutouts in 1963!" At the bottom is COLLECT ALL 44 SPECIAL ALL STARS / T. C. G. PRINTED IN U. S. A.



In 1965, a similar series of coins was issued in packs of Old London snack foods. There were 40 players represented in this set, but no Jewish players. These coins were manufactured by Space Magic Ltd., which also produced the Topps sets of 1964 and 1971.

Topps's second coin set, of 1971, with a total of 153 players, contained coins for two Jewish players. Coin 43 featured Art Shamsky. The obverse shows a color portrait of Shamsky in cap, facing half way to the left. Around the portrait is a green frame with yellow letters, ART SHAMSKY below and METS OUTFIELD-1B above. The edge is a metallic blue. The reverse has black printing on a metallic yellow background. At the top of this coin is COLLECT THE ENTIRE SET OF 153 COINS; at the bottom, T. C. G. PRINTED



IN U. S. A. In the middle is a large 43 and ART SHAMSKY / Ht:6:01 Wt:172 Bats:L. and Art hit 4 Homers in 4 consecutive at-bats, August 12, 14, 1966. Coin 126 features Mike Epstein. The obverse shows an almost facing, color portrait of the player, in cap. Around this is a red frame with MIKE EPSTEIN below and SENATORS . FIRST BASE above. The edge and reverse are both

metallic blue. The top and bottom inscriptions are the same as on coin 43. The middle has a large 126 above MIKE EPSTEIN / Ht:6:04 Wt:230 Bats:L. and "Mike set AL mark for Putouts in a game at 1st base with 32, 6-12-67."

Topps put out further sets of coins in 1987 (48 players), 1988 (60 players), 1989 (60 players), and 1990 (60 players). None of these sets featured any Jewish players. There also exist a series of circular printed plastic "coins" issued by 7-Eleven, from 1983 to 1992, to be distributed with their Slurpees. No Jew is featured on any of these discs either.

Besides "baseball coins," numismatists should be aware of the existence of baseball pins and medals. These represent a number of Jewish players who are not represented on "coins."

The illustration on the pin is of famed Detroit Tiger slugger Hank Greenberg. Hank Greenberg was also a subject in the Jewish American Hall of Fame Medals issued by the Magnes Museum in California.

The large celloid pin is of Al Rosen.



Henry Benjamin Greenberg

by Mel Wacks

Henry "Hank" Benjamin Greenberg had many notable years. In 1935 he was voted Most Valuable Player in the American League. In 1938 he challenged Babe Ruth's record and hit 58 home runs...in 1940 he again won the MVP award... in 1945 his Grand slam in the last inning won the pennant for the Detroit Tigers...and in 1956 Hank Greenberg was elected to the Baseball Hall of Fame.. In 1991 he became the 23rd inductee into the Magnes Museum's Jewish-American Hall of Fame.

When Hank declined to play on Yom Kippur, 1934, during the heat of a pennant race, it inspired columnist Edgar Guest to write a poem, whose last lines appear on the Hall of Fame medal: "We shall miss him on the infield and shall miss him at the bat, but he's true to his religion - and honor him for that."

Greenberg was being honored for his heroic accomplishments off the field, as well. He joined the U.S. military at the peak of his career, and was the first major leaguer to reenlist after Pearl Harbor, saying "My country comes first."

Hank's life was perhaps best summed up by his son Steven at the 1986 Memorial Service: He taught me that you don't have to break every record to achieve greatness, you don't have to be invincible to be strong, and you don't have to be perfect to be loved."

SPEAKING OF GREENBERG

by Edgar A. Guest

The Irish didn't like it when they heard of Greenberg's fame

For they thought a good first baseman should possess an Irish name;

And the Murphys and Mulrooneys said they never dreamed they'd see

A Jewish boy from Bronxville out where Casey used to be.

*In the early days of April not a Dugan tipped his hat
Or prayed to see a "double" when Hank Greenberg came to bat.*

In July the Irish wondered where he'd ever learned to play.

"He makes me think of Casey!" Old Man Murphy dared to say;

And with fifty-seven doubles and a score of homers made

The respect they had for Greenberg was being openly displayed.

But on the Jewish New Year when Hank Greenberg came to bat

And made two home runs off Pitcher Rhodes—they cheered like mad for that.

Came Yom Kippur—holy fast day world wide over to the Jew—

And Hank Greenberg to his teaching and the old tradition true

Spent the day among his people and he didn't come to play.

Said Murphy to Mulrooney, "We shall lose the game today!

We shall miss him on the infield and shall miss him at the bat,

But he's true to his religion—and I honor him for that!"

A Falasha Amulet by Peter S. Horvitz

It is not unusual for the women of Ethiopia to wear silver ornaments around their necks, talismans to protect them from the evil eye or to actively bring good luck. For Christian women, these talismans are usually a cross. For women of the Falashas, the Jews of Ethiopia, these talismans are of a different sort. Sometimes, they are simple circular objects, with a loop to attach them to a cord. Often, however, these talismans are six-pointed stars.

The Falasha artisans are known to improvise on the shape of the six-pointed star. One of the points of the star can be used to attach itself to another design. For instance, the Falasha clay figures can sometimes have a hat which is shaped like a six-pointed star, but the sixth point spreads out to become the crown of the hat.

The silver amulet which is the subject of this article is such a production of a Falasha craftsman. It was produced, according to the dealer from whom I purchased it, around the end of the 19th or at the beginning of the 20th century. It is hand carved and hand engraved and measures 28 millimeters wide by 54 millimeters high. The design is not only shaped and engraved, but it is carved out. The engraving on the front and back of the amulet are very similar, though displaying the differences one would expect in a hand-made object.

The bottom of the design represents a very ornate version of a six-pointed star. The top point of the star then joins, or actually becomes, part of the object above the star. This object is then linked to the loop.

The object above the star is, perhaps, meant to represent the Ark of the Covenant, which according to Ethiopian legend was carried off to Ethiopia by Menelik, the son of King Solomon and the Queen of Sheba. The Ethiopians associate their own land with the Biblical Sheba, though the actual ancient Sabea was located in present-day Yemen. The ancestors of the Falasha are believed to have emigrated from Yemen to Ethiopia.

Menelik had traveled to Jerusalem to receive from his father confirmation of his paternity. After proving his worthiness by picking Solomon out from among hundreds, although he was dressed in rags, Menelik was well received. Solomon sent Menelik back to Ethiopia loaded with gifts, but the prince was not satisfied.

He had his followers build a false Ark and, during the night, they substituted it for the real one in the Temple. He placed the real Ark in a cart and carried it back to Ethiopia. When Solomon discovered the loss, after a miraculous thunder storm, he set out in pursuit. But when he reached Gaza, he realized he was too late and abandoned the search. Menelik returned triumphantly to Ethiopia, where he was made king.

.The Ark is supposed to reside there forever and the descendants of Menelik are supposed to rule forever.

This story is the central myth of Ethiopian culture and is known in numerous versions, from the written version in the *Kebra Negast* (The Glory of Kings), a literary work composed about 1275 C.E., to oral versions still current in all parts of the country.



Chaim Victor Arlosoroff by Edward Schuman

All though Israel, people who have made meaningful contributions to the Jewish cause, have had streets and avenues named after themselves. Such is the case with Arlosoroff Street, a beautiful tree lined road leading to the waterfront in Tel Aviv, which remembers Chaim Victor Arlosoroff.

He was born in Romny, Ukraine in 1899 to a wealthy and educated family, his grandfather being a distinguished rabbi. In 1905 the family moved to Germany after going through a pogrom. Arlosoroff became educated in Berlin, receiving his doctorate in 1923. While a student, he became a co-founder of the German branch of the Zionist Socialist Party Ha-Poel Ha-Tzair and with his literary talent became the editor of its monthly *Die Arbeit*. His suggestions about innovative methods of financing Jewish settlements through a guaranteed international loan by the League of Nations and the Mandatory powers were received at a Zionist meeting in Carlsbad that he attended. With his quick keen mind he was immediately recognized as a rising leader in Socialist-Zionist politics. In 1924, he immigrated to Palestine.

A noted orator and writer, he championed for more settlement and the slow creation of a Jewish infrastructure in Palestine. He envisioned the Jews constituting a valid claim, at a later date, for a future Jewish state in Palestine. He supported the conciliatory policy followed by Chaim Weizmann of collaborating with British authorities while also realizing the British reliance on Arab interests.

In the 1920's, he was recruited for a number of speaking and fund raising missions in the United States and Europe where he inspired his audiences with his sharp deliberations. He became one of the political leaders of the Mapai Labor party and editor of its monthly journal.

In 1931, he was elected to the executive committee of the Jewish Agency, becoming the leader of its political department in charge of foreign relations. He traveled to England in an attempt to persuade Prime Minister Ramsay Macdonald to rescind the 1930 White Paper statement of policy which for the first time linked Jewish immigration to Palestine conditional on the absorptive capacity of that country.

In Germany, the rise of Hitler and Nazism frightened him. He developed a plan calling for the transfer of German Jewish assets and property to Palestine. He reached the conclusion at that time that the Jewish state would eventually emerge as a result of an armed struggle and not through a peaceful takeover by the Jews.

Chaim Arlosoroff was the embodiment of generosity. Compassion was his second nature. He was anxious that the two nations, Jews and Arabs, members of the same Semitic stock should understand each another and live together in peace. He felt a deep sympathy with the Arabs and tried to reach out for an understanding with them. But national hatred is blind and its flames are all consuming.

In June 1933, Arlosoroff was murdered while walking with his wife on the beach in Tel-Aviv. There was widespread speculation that the murder was of political consequences as it occurred during a time of tremendous disagreement between the Labor movement and Zionist Revisionists. A parallel can be drawn with the Rabin assassination.

The Arlosoroff murder trial did not solve the mystery of the assassination but greatly exacerbated political relations in the *Yishuv* and in the Zionist movement. Two members of the Revisionist movement were arrested and charged with the crime. At the trial one of the defendants was convicted and sentenced to death but the verdict was overruled by a higher court for lack of corroborative evidence. The defense accused the police of manipulating Arlosoroff's widow's testimony and other evidence for political reasons, and expounded the theory that the murder was connected with an intended sexual attack on Mrs. Arlosoroff by two Arab youths.

At that time, most members of the Labor movement regarded the widow's testimony as proof of the existence of criminal and fascist tendencies among the Revisionists. The Revisionists and most non-labor factions, including Chief Rabbi Kook, denounced the affair as a blood libel of Jews against Jews. The mystery was never solved but for many years gave rise to speculation and for continuing suspicions between the left wing and right wing of the Zionist movement.

In 1982 at the initiative of Menachem Begin, a committee of inquiry headed by an Israeli Supreme Court judge, concluded that there was no fresh evidence to shed new light on the case.

The writer recalls seeing a couple of medals bearing Arlosoroff's picture over the years. One outstanding medal which bears his portrait is said to have been issued in Germany. His full face portrait has been super-imposed over the Star of David. This medal always appears with a loop for suspension. A similar medal was issued for Vladimir Jabotinsky.



"FUTURE" Worker's Cooperative by C.E. Meyer, Jr./Nathan Sobel

An astute collector of Judaic numismatics is never surprised at the seemingly wealth of material which occasionally can turn up. Such is the case of three related paper scrip photocopies, sent to the editor by A.I.N.A. member Charlton E. Meyer Jr. Since they are printed in Polish and Yiddish, they were sent to Nathan Sobel, A.I.N.A. Board Member Emeritus, who is our language specialist for translation.

The 10 hal (heller) is on beige color paper, the 20 hal. on orange color paper and the 50 hal. is printed on green paper. The wording is identical with the exception of the denomination.

Aside from the translation, nothing further could be found to shed any information on these items. Perhaps a SHEKEL reader has an explanation.

Lub. Stow. (?) (abbreviation)
SPOZYW = SPOŻYWEZY (food)
"PRZYSŁOŚĆ" = FUTURE
above in Polish generally means a
food store called FUTURE. It does
not mention CO-OPERATIVE

YIDDISH Arbeiter Cooperative
"TZUKUNFT" =
Workers Cooperative "FUTURE"

YIDDISH 10 (20 & 50) HAL =
HELLER - Hungarian Monetary
Unit.



POLISH 10 (20 & 50) HAL =
HELLER. Hungarian Monetary
Unit.

This probably occurred in
GALICIA, Southern Poland where
parts were occupied by Hungarian
units.

THIS NOTE HAS VALUE IN ALL
STORES AND INSTITUTIONS
NAMED "PRZYSŁOŚĆ"=FUTURE

In YIDDISH THIS NOTE IS
ACCEPTABLE IN ALL THE
STORES AND INSTITUTIONS
OF THE COOPERATIVE
"TZUKUNFT" = FUTURE

Virtually the same meaning as
Polish except for added word
"COOPERATIVE"

THE INSTITUTE of TECHNOLOGY
by David Ben-Gurion
from "The Jews in Their Land"(1966)

A landmark in the history of higher education in the Land was the establishment of the Institute of Technology in Haifa. In 1907 Paul Nathan, leader of a German-Jewish philanthropic (but anti-Zionist) organization called Deutsche Hilfsverein, visited Palestine and decided to establish a technical college to spur on the development of the country.

He later met a Russian tea merchant, K. Z. Wissotzky, who had inherited a considerable fortune from his father, one of the leaders of the Hovevei Zion. Under the terms of the will, the heirs had to contribute 100,000 rubles (the equivalent of almost \$50,000) from the estate every five years to some public institution, and the son agreed that the first contribution should go toward the establishment of a Jewish technical college in the Land.

Nathan decided that the institution should be built in Haifa, though at the time Haifa was a small town of 20,000 people and only a few thousand Jews. With great difficulty a small plot of 12 acres was acquired on the southern slope of Mt. Carmel. Acting on the advice of German experts, Nathan decided to erect a technical college or Technicum, as it was known in Germany for aspects of building and civil engineering. The permit was received from the Turkish authorities in 1911, and the main building was completed in the spring of 1913. A Realschule, or technical secondary school, was established in affiliation with the Technicum.

One of the first matters to be settled was the language of instruction, which Nathan and his associates wanted to be mainly German. The men of the Second Aliya, especially the teachers, had by this time succeeded so well in popularizing the use of Hebrew that there was a storm of protest against the contemplated use of German as the language of instruction. Some of the Zionist leaders abroad regarded the uproar as a sign of chauvinism, but for the workers and the intelligentsia in the Land it was a matter of primary importance--for they were aware that the language would be instrumental in determining the cultural character of Israel.

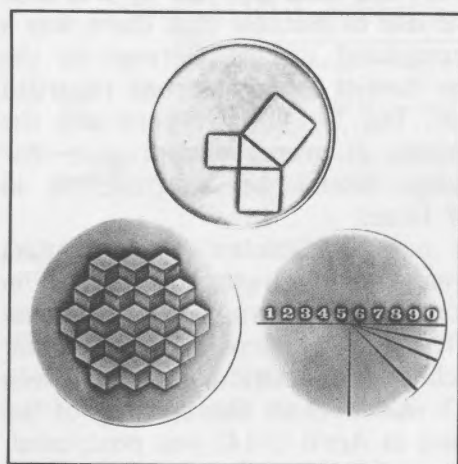
When the board of governors met in October 1913, Nathan insisted that Hebrew was not advanced enough for instruction in technical subjects. The majority accepted his views, and the Zionist members resigned. The protests in Palestine gathered strength, under the leadership of the Hebrew Teachers' Association that had been founded in Zichron Ya'akov in 1903. As a result the opening of the college (which was to have taken place in April 1914) was postponed.

Finally, the American governors, guided by Dr. J. L. Magnes, decided that the use of the Hebrew language must be instituted immediately, as far as possible, and extended after seven years to all subjects except where adequate staff and textbooks are not available.

Nathan still objected, but in the meantime World War I broke out and the Hilfsverein took over complete charge of the Technicum. Some years later, in 1922, Dr. Magnes left America and settled in the Land, becoming one of the founders of the Ihud (Union) group, which pursued the aim of achieving an agreement with the Arabs--even at the price of giving up the idea of a Jewish state. To help achieve their goal the members drew up a plan for the establishment of a bi-national state. When the Hebrew University was opened in 1925, Dr. Magnes was appointed president and made an important contribution to its development and expansion, with the aid of wealthy friends in the United States. He died in New York on October 27, 1948, just a few months after the establishment of the Jewish State. In 1955 his remains were brought to Israel for burial in the Sanhedria Cemetery in Jerusalem.

As a result of the German defeat in World War I, the Hilfsverein lost control of the Technicum, and an agreement was signed in Berlin in February 1920 transferring the college to the sole jurisdiction of the Zionist Organization. The Hilfsverein received over half a million marks as compensation. The Realschule (in Hebrew Beit Hasefer Hare'ali) opened immediately with Dr. Arthur Biram as headmaster, the teaching being conducted in Hebrew.

The Histadrut pressed for the immediate opening of the technical college, for which the poet Chaim Nachman Bialik coined a Hebrew name: Technion. After exhaustive discussions, it was decided that the highest possible scientific standards should be maintained. On January 7, 1925, the first course--on building and roadmaking--was opened, in Hebrew. New departments were gradually added and today the Technion, the Israel Institute of Technology, Haifa, is one of the world's foremost institutions of its kind.



In 1974, the Israel Government Coins & Medals Corp. issued a set of medals commemorating the Technion Jubilee. While the cornerstone

of the Technion was laid in 1912, the building was occupied by the military who requisitioned its use during the first World War. Since 1924 was the date the first classes started, this is the date selected for the medal commemoration.

Three separate obverse dies are combined with a single reverse die for this medal set. Bronze: A three dimensional modular structure based on a square, as one of the fundamental solid forms (square. circle and triangle). Silver: In the center of the obverse silver medal, numbers and an area divided into set segments, symbolizes mathematics. Gold: The obverse of the gold medal – the idea of Pythagoras' theory – symbolizes the direct link between theoretical research and technological application.

Reverse: Common to the three medals – on the lower right, the Technion emblem and the legend: "Technion Jubilee –Israel Institute of Technology 5688–5738". In English the date is "1924–1974".

No. 1420
 Franco. 25 C. 50
 Empfänger: Gebrüder Haar
 Erhalten vom Jüdischen Technischen Institut zu Haifa
 für Schlafzahlung für
 Winklerarbeiten
 Franco. 25 C. 50
 Haifa, den 4. September 1914
 Unterschrift: 
 Kontokorrent-Konto

The second numismatic illustration is in the form of a receipt No. 1420 issued by the Jüdischen Technischen Institut zu Haifa on the 4th day of September 1914. It bears a canceled Turkish revenue stamp, which was a tax the Ottoman Government exacted on all transactions. The receipt is written in German which was the original language of the institute. The receipt shows that the sum of 25 francs, 50 centimes was paid out of the current account (Kontokorrent Konto) in payment for a lock for a workroom, to the Haar Brothers (Gebrüder Haar). The fiscal receipt is in the editor's collection.

The ALEPH BETH Page

...Dedicated to the Beginner

by Edward Janis



Q. In the USA since our coinage began, we had one cent pieces and other coins right up to a \$1 coin in circulation. I know that gold coins were used in trade, and they were multiples of a dollar such as \$5, \$10 or \$20. Israel has had four changes that I know of in their coins in circulation. If I am reading my Haffner and SHEKELS correctly, the Pruta series started in 1949 and was followed by the Agora series in 1960. The Shekel series in 1980 and then the NEW Shekel series in 1985. What do they have in common and how do they relate to each other?

G.K. ,Pittsburgh, Pa.

A. Inflation. You may not be aware but we also had half-cent pieces in circulation until the mint officials had their vaults stuffed with these small denomination pieces that nobody wanted because they were not being used. Minting ceased in 1857.

As an American, it would easier to comprehend the Israeli inflation rate by looking at the conversion rate of the lira(pound) in U.S. currency on a progressing date basis starting from the creation of Israel in May 1948. If my memory is right, you paid the same amount for an English £ and an Israeli Lira \$4.05. By September of 1949, the Lira was down to \$2.80. Prior to the introduction of the new Agora series, the Lira could be bought for approximately for 40¢. You were buying 1000 aluminum coins that would not fit into my pockets. "How much is that chair?" "Oh, I wouldn't take less than three wheel barrows and one pail of Prutot for it."

The 1000-1 prutot for lira was changed to a 100-1 agorot for lira in 1960 but the slide continued so that in February 1962 the Lira was 33¢. In 1980, again because of inflation, the Shekel series come into being under which 10 of the old agoras were equal to 1 of the shekels. In September of 1985 a New Shekel series came out and you could buy this new trade unit which compounded all the old central units for 67¢. As of this writing, it has fallen to less than 33¢. Why continue?

Inflation is a terrible thing, especially for the aging. The lesson to be learned is to have money working for you at a rate not less than inflation with full safety, security and liquidity. Under the mattress, the purchasing power melts away.

Siege Coins and Civil War by David Hendin

REPRINTED FROM THE CELATOR

Among the most popular coins in the ancient Jewish series are those of the Jewish War against Rome, also often referred to as The First Revolt. This was the period of the famous thick silver shekels and half shekels, struck over five different years, attractive prutah coins, and a most interesting series of bronze coins dated to the fourth year.

Since the Jewish War spanned the years from A.D. 66 to 70, there were five calendar years in which to strike coins. The fourth year coins date to A.D. 69/70, and comprise the very first series of "siege coins" ever minted.

This group contains three different sizes of bronze coins, one inscribed with the denomination "half", one "quarter", and one without a denomination, but which is obviously half of the quarter, or an eighth. It has been suggested that these were "fictitious" fractions of the Jewish silver shekels, but because they were not actual fractions the word "shekel" itself was never mentioned on them. These coins were struck by the Jews besieged in Jerusalem while the city was surrounded by the Roman army under Titus, not long before the destruction of Jerusalem itself.

"In every possible sense of the term these are true siege-pieces," wrote Edward T. Newell in *The Numismatist* in 1913. "By the dates they bear they were struck in the city of Jerusalem itself when that city was being closely invested by Titus and his army; by the fictitious value inscribed on them they show that though of bronze, they were intended to pass as the half and quarter of a silver shekel; and lastly by the legend LICULAT ZION (Redemption of Zion) they give us what must have been the daily prayer of the hard pressed and despairing Jews during the last few terrible months of their heroic revolt."

Newell and others, however, have focused on the very real conflict between the Romans and the Jews. Ironically, there was also a vicious civil war raging among the Jews who were inside the city of Jerusalem itself. Without that civil war, perhaps the Jews would have fared differently.

Besieged by the Romans the Jews in Jerusalem by the fourth year were in the midst of a terrible famine. As George Brauer relates in his book *Judaea Weeping*, "The physically strong or the well-armed invaded the homes of the weak and helpless to search for food. A house that was shut tight was most promising: somebody was probably eating inside. People traded valuable possessions for a little wheat - or for barley, which was cheaper - and sat in remote corners gnawing at the grain, or ground it and baked it into bread and swallowed it in a hurry, praying that no one had smelled the sweet odor."

One faction of Jews was led by John of Gischala, who entered the city at the end of A.D. 67 with the remnants of his army that escaped the vengeance of Titus in the north. After some battles and intrigue, and the murder of a moderate leader and former high priest Ananus son of Ananus, John became the leader of the zealots. Josephus reports that some of John's zealots put on women's clothes and perfume and went through the city with braided hair and painted eyes trying to attract men and then unexpectedly killing them for sport. It's no wonder that the people of Jerusalem invited Simon Bar Giora and his army into the city.

Simon, another leader of rebel Jews, was joined by ordinary citizens in Jerusalem, where he laid siege to John and his forces at the Temple itself. At this time a priest named Eleazar splintered from John and formed yet a third faction of armed Jews within the city.

Brazer writes that "A selfish, senseless, impious, mutually suicidal war ensued among Eleazar, John, and Simon - a war without reason, without achievement, and even without progress." And through the vicious fighting within Jerusalem, the pious Jews would climb to the Temple, amongst the dead bodies, and offer their sacrifices as usual. "John and Eleazar were sufficiently good Jews to let them come, but frisked them for weapons anyway. If a battle happened to be going on, a man at sacrifice was likely to end up with an arrow in his chest, fired perhaps by one of Eleazar's adherents. "

Eventually Eleazar's forces ceased to exist and the battle raged between John and Simon - not to mention the Roman army outside of the city's walls.

Toward the end of the war, as Titus' troops were preparing to breach the walls, the scene inside Jerusalem was genuinely gruesome.

Writes Brauer: "Inside Jerusalem the children's bellies swelled with hunger, and their elders fell in the alleys or crumpled at home. If the dead could be buried in time, they were buried, but many sprawled in the streets. Sometimes the living grinned as they walked past the corpses: the more people died, the more food would be available. Husbands fought wives for food, and sons fought mothers. People searched sewers for cow dung. Armed men still broke into houses, in most cases finding nothing edible now but perhaps finding money, clothes, or ornaments that would mean a profit for them if normal life ever returned to Jerusalem, and if they had not died by then. But later the bodies were just thrown over the walls into the ravines that were supposed to protect the city, and the dead lay there in clammy heaps and oozed into one another and sent up their smell."

Josephus even reported stories of cannibalism in Jerusalem at the time. If it had not been for the strong will of John's party and Simon's party, the simple, unaffiliated people of Jerusalem might have succumbed earlier. But the rebels provided a strong backbone rooted perhaps more in greed than in devotion.

Once Jerusalem was mostly destroyed, and somewhere near a million Jews had been killed (according to Josephus and Tacitus) there were still a few survivors. Ironically, John and Simon were among them. They met with Titus and asked him to allow them to go into the desert with their followers and families, to resume their lives and way of worship. Titus was enraged by the vanquished leaders trying to dictate terms to him, and ordered his army to enter Jerusalem and sack the city. John and Simon ended up being taken to Rome as captives, and, after being paraded through Rome in the "Triumph" they were killed.

This is just a taste of the background of the fourth and fifth years of the Jewish War, when the three bronze "siege coins" mentioned above were issued. Newell suggests that the values "half" and "quarter" on the two larger pieces "show to what dire straits the once wealthy Temple treasury had been reduced by the war that it should have to thus substitute bronze for silver. As these coins are thus stamped with a purely fictitious value, they were evidently meant as a temporary expedient and, if the Jews had been successful, would probably have been redeemed for their face value at the end of the war. The fall of Jerusalem precluded this . . .

(Thanks to Ed Janis of New York for calling Newell's 1913 article to my attention.)



Pierre Mendés France by A. Werth

FROM THE TWILIGHT OF FRANCE, 1933-1940, PUBLISHED IN 1958

Pierre Mendés-France was born in Paris in 1907. He joined the Radical Socialist party when he was sixteen, and in 1932 became the youngest deputy ever elected to the National Assembly. In 1935 he became mayor of Louviers and in 1938 undersecretary of state at the treasury in the government of Leon Blum.

He was an advocate of resistance to the Nazis even before World War II. In the war he served in the air force, but after the German occupation of France in June 1940, he fled to North Africa, where he was arrested for treason and sent back to France. He was imprisoned by the Vichy government at Clermont-Ferrand, but succeeded in escaping in June 1941 with the help of his wife and friends. He left behind a letter addressed to Marshal Petain in which he wrote:

"My escape is not the act of a condemned man who is running away from a punishment he deserves. It is, after using up all the legal means available to me, my last resort to proclaim once again, my refusal to submit to the lie of the judgment that has stricken me. This judgment was not a decision of justice, it is not even a judiciary error, it is a political violation.... It is not the army officer that was condemned, it was the deputy, the man of the Left, the Jew, the patriot who refuses to accept the defeat of his country. Neither the law nor my conscience compel me to obey."

He reached England in 1942 and joined the Free French Air Force. From 1943 - 1945 he participated in Charles de Gaulle's provisional government in Algeria as commissioner for finance. In 1945 he was appointed minister of the economy, but his stringent anti-inflationary measures were opposed by other members of the government and he had to resign. The following year he was made governor of the Bank of Reconstruction and Development. In the same year he was reelected to parliament, where he made his mark with his criticisms of government policies on Indochina, Algeria, and the economy.

In 1954, following the fall of Dien Bien Phu, he was elected prime minister by a huge majority on the strength of his undertaking to end the war in Indochina in a month and to introduce economic reforms. The former promise was fulfilled at the Geneva conference which agreed on an armistice line on the seventeenth parallel. He then formulated a plan for a European Defense Community with British participation. However his proposal to accord independence to Morocco and Tunisia was thought to have inspired the Algerian rebellion of October 1954 and early in 1955 his North African policies were rejected by parliament and he resigned the premiership.

He tried to make his Radical party the key factor in the non-communist left, but after his failure to be reelected to parliament in 1958, he resigned his leadership of the party.

Pierre Mendès-France was a keenly identified Jew, a constant supporter of Zionism and outspoken in his championship of the cause of Israel. He worked closely with Nahum Goldmann on programs to solve the Arab-Israel conflict. He died in 1982, being remembered as a distinguished Jewish French statesman.

The editor was unable to obtain a direct numismatic reference to the subject of this article, but there are infinite numbers of prominent Jews without numismatic remembrances.

A share certificate for the *EAUX MINÉRALES DE MONTEGUT-SEGLA. SOC. DES-A. MENDES FRANCE & CIA.*, has been found in the recent 25th auction catalog of the Scriptophile Centre, issued by Erik Boone in Belgium. This company was organized by the Mendès-France family to purchased the property and health resort of Montegut-Segla, and to bottle and market the spring water. The certificate shows a general view of the Montegut-Segla area, the hotel and casino buildings. The description notes Mendès France, manager of the business was a member of the well-known Mendès France family, of Jewish origin, and well known in the Bordeaux area over many years, with Pierre Mendès France being premier of France.



Gershom Mendez Seixas by L. Huhner

Gershom Mendez Seixas, an American rabbi and patriot was born in New York City on January 14, 1745. He was the son of Isaac Mendez Seixas (1708-80) and Rachel Levy, daughter of Moses Levy, an early New York merchant. Seixas became the minister of Shearith Israel, the Spanish and Portuguese congregation of his native city, in 1766, and occupied the rabbinate for almost half a century.

At the outbreak of the American Revolution, he at once espoused the Patriot cause, though many of the Christian ministers of the city sympathized with the Tories.

It was largely due to his influence that the Jewish congregation closed the doors of its synagogue on the approach of the British, and decided to leave the town rather than continue under British rule. On the appearance of the British fleet in New York Bay in August, 1776, Seixas preached a sermon in English in which he emotionally stated that the synagogue services on that occasion might be the last to be held in the historical edifice.

On the dispersion of the congregation Seixas left New York for Stratford, Conn., taking with him the scrolls of the Law and other ceremonial paraphernalia belonging to his charge. At Stratford he was joined by several members of his flock. When, in 1780, the Patriots who had fled to Philadelphia were about to establish a permanent congregation, Seixas was requested to officiate, and he at once proceeded there from Connecticut, taking with him the synagogal property of his former charge. In this way was established the Congregation Mikveh Israel of Philadelphia.

On the completion of its newly erected house of worship, Seixas was one of the committee that called on the governor of Pennsylvania, inviting him to attend the dedication; and in the course of his patriotic address at the ceremony he invoked the blessing of Almighty God on "the Members of these States in Congress assembled and on his Excellency George Washington, Commander-General of these Colonies."

During his entire stay at Philadelphia, Seixas showed himself a public-spirited citizen, figuring also as a zealous defender of religious liberty. Thus, when Pennsylvania adopted the religious test as an indispensable qualification for office, he and several members of his congregation addressed the Council of Censors on the subject (Dec., 1783), characterizing the test as unjust to the members of a persuasion that had always been attached to the American cause and given a support to the country, some in the Continental army, some in the militia, and some by cheerfully paying taxes and sustaining the popular cause." Westcott, the historian, expressly calls attention to this protest, stating "that it doubtless had its influence in procuring the subsequent modification of the test clause in the Constitution."

After the war Seixas returned to New York (March 23, 1784) and resumed his former position as rabbi of Congregation Shearith Israel. He was one of the first ministers to preach a regular Thanksgiving Day sermon and was also one of the fourteen clergymen participating in the ceremony of the inauguration of George Washington as first president of the United States.

In 1787 he became a trustee of Columbia College in the city of New York, and held that office continuously to 1815, being the only Jew ever so honored. When the college was incorporated, Seixas' name appeared in the charter as one of the incorporators.

Seixas was on terms of intimate friendship with the ministers of other denominations, particularly with the Episcopal clergy of New York. The latter, tradition relates, frequently visited the Portuguese synagogue, while the Jewish minister in turn was invited to address Christian congregations. The manuscript of one small discourse delivered by Seixas (August, 1800) in historic St. Paul's, New York, is still preserved by his congregation.

Public-spirited at all times, he earnestly exhorted his congregation to support the administration during the War of 1812; and an address containing his appeal for the sufferers during that struggle is still extant. He also took the lead in philanthropic work, founding in 1802 a society for the relief of the sick and the burial of the dead known as "Hebra Hased Ve Amet". Seixas was married twice, his first wife being Elkalah Cohen (1749-85), to whom he was wedded in 1775 and to his second cousin Hannah Manuel, whom he married in 1789. He died in New York City on July 2, 1816.



The round medal is a death memorial of Seixas by Moritz Furst made in 1816. The rectangular bronze plaque by I. Sors was made for the Friedenberg collection of "Great Jewish Portraits in Metal" now in the Jewish Museum in New York.

Who Decides What by Shmuel Aviezer

It is conceivable that, when at a random moment you glanced on an Israeli banknote or a coin and wondered who decides about the motifs, personalities, size, color and other particulars that adorn Israeli currency.

Under article 31 of the Bank of Israel Law, these details are to be decided by the governor of the bank. But since the end of 1955, successive Bank of Israel governors have been assisted in this task by a public committee. The idea of appointing such a committee had ripened in the mind of the first governor of the bank, Mr. David Horowitz, in the wake of the vehement criticism by the public of the designs of the first series of the bank issued in the second half of 1955. This series had been the brainchild of designers working at the British banknote printers Thomas de la Rue who depicted some surrealistic patterns that apparently did not savour Israeli taste.

Mr. Horowitz reached the conclusion that Israeli banknotes should reflect Israeli history, culture and art in the most appropriate manner. That is why a committee of historians, archeologists, artists, media representatives and prominent public figures seemed to be a compatible forum that could draw the outlines for new series of bank notes. This committee, in a changing composition of chairmen and members along the years, has since been also entrusted with the task of outlining the features of Israeli coins in different versions, i.e. circulation and commemorative coins.

Known today as the Committee for Planning Banknotes and Coins, it operates in close cooperation with the Currency Department of the Bank of Israel, which is currently managed by Mr. Shmuel Bilitzki. The committee's coordinator, among his other duties, is Mr. Shlomo Sirkis, deputy director of the department, while assistant-director Abraham van Der Hal is in charge of handling the operative process. Mr. Shalom Peri, Director-General of the Israel Government Coins and Medals Corp., is a permanent non-member participator in the committee's plenum sessions. The present chairman of the committee is retired Supreme Court Chief Justice Moshe Landau. The present committee members are: Holyland historian Prof. Yehoshua Ben-Arieh, archeologist Prof. Avraham Biran, educator Mahmoud Mussa Diab, numismatist Dov Genachowski, architect David Kroyanker, government printer Gideon Lehrman, numismatist Prof. Ya'acov Meshorer, Jewish art historian Prof. Bezalel Narkiss, graphic artist Gabi Neuman, architect David Reznick, biblical historian Prof. David Rosenthal, journalist Hannah Zemer, publicist Gabriel Zifroni and graphic artist Ya'acov Zim.

Shmuel Aviezer received the Ben & Sylvia Odesser award for Judaic Numismatic writing presented by the Tokens & Medals Society

San Diego Memorial to the Six Million Martyrs of the Holocaust

by Shirley H. Lichtman

In 1971, the "New Life Club" of San Diego commissioned the author to do a memorial to The Six Million Martyrs of the Holocaust. Several sketches were submitted and finally a model of the selected design.

The memorial consists of a 10 by 12 foot bronze sculpture with an eternal light and flowing water emanating at the top ending in a pool which had the names of ten of the concentration camps—in ceramic tiles— which the waters washed over. The base of the memorial is green marble and is illuminated from within.

This memorial sculpture was placed at the East County Jewish Community Center, with a meditation garden, circular benches and five olive trees surrounding it. The sculpture has been the site of a memorial service on Yom HaShoah every year. It was one of the first community memorials in the United States at that time.

A medal was struck in gold, silver and bronze, depicting the memorial sculpture in both close-up and garden view angles.



Under the Palestine Mandate, Palestine Postal Orders were issued in various amounts similar to modern times. They are printed tri-lingual in Hebrew, English and Arabic. This was issued at the Allenby Road Post Office in Tel-Aviv October 31st 1945 as shown by the issuing office stamp. Of interest are the seven regulations printed on the reverse. What makes this note rare is that it that wasn't negotiated or cashed. Negotiated postal notes are routinely destroyed. Since £P one pound was a considerable sum in 1945, one must ponder for an explanation.

دفع هذه المبالغ إلى فلسطين وقدمها من البلاد التي قبلت
هذه المبالغ غير مبالغة في القول
١ يجب على الملوك الذين يبيعون هذه المبالغ أن يكتبوا
اسم مكتب الصرف الذي يمكن تلقيها سابقا
٢ يجب دفع دفع هذه المبالغ إلى إحدى من أوقفتين
أو قطعت أو ورثت أو غشقت
٣ إذا لم تدفع هذه المبالغ خلال ثلاثة أشهر من تاريخ دفعها
الذي صرفت فيه بدفع حيا أو ائتمنا مساو له وقدم إلى
ولا تدفع هذه المبالغ بعد مرسومة أو من تاريخ دفعها
الصرفت فيه إلا بعد استكمال الأوراق التي يقدمها
٤ يدفع هذه المبالغ إلى الأخصائيين الذين يدرسونها أو يبيعونها
٥ إذا لم تكن هذه المبالغ في شكل ca ، فبالإضافة إلى ذلك يدفع
٦ ثلث أو نصف المبلغ صرفا إليها لإعطاء الإبلية ذلك المبلغ

CLUB BULLETIN

DONNA J. SIMS N.L.G.

Editor

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INS OF LONG ISLAND - After having the summer months free of meetings, September marked the planning session wherein details of future meetings, elections and the annual holiday party were discussed. A slide program by Manny Rubin entitled "Israel Paper Money" was featured at the October meeting. Exhibit topics were: women in numismatics, Sukkot, Judea Capta and new acquisitions. Meetings begin at 7:30 p.m. at the Syosset Library, So. Oyster Bay Road and the Long Island Expwy (Exit 43) in Syosset, NY on the third Thursday of the month.

ISRAEL COIN CLUB OF LOS ANGELES - ICCLA meets every other month on even numbered months beginning at 1:00 p.m. on the 3rd Sunday of the month at the Beverly Hills Senior Housing Complex. Plans have been made for the annual holiday buffet.

INS OF LOS ANGELES - An ANA slide program entitled "Money: History in Your Hands" and narrated by James Earl Jones, was featured at the September meeting. September was also very special in that it marked INSLA's 19th anniversary. An AINA slide program entitled "Symbols on Coins" was featured at the October meeting. "Jerusalem" will be the topic of Jerry Yahalom at the November meeting. Meetings are held on the third Thursday of the month beginning at 8:00 p.m. at the First Federal Bank building in Beverly Hills.

INS OF MASSACHUSETTS - A brunch mtg was held in September at the Holiday Inn in Dedham. The next meeting will be held on Sunday, November 12th at the Jewish Community Center in Newton beginning at 10:30 a.m.

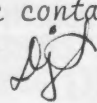
MOMENTS IN THOUGHT: There is a four-word formula for success that applies equally well to organizations or individuals: "make yourself more useful".

INS OF MICHIGAN - Arnold Shay presented a special program commemorating the 50th Anniversary of the end of the Holocaust entitled, "Key Numismatic Evidence of the Holocaust" at the September meeting. A "Show and Tell" session was held at the October meeting. Mtgs are held on the 4th Tuesday of the month beginning at 8:00 p.m. at the Jewish Community Center, 15110 W. 10 Mile Road in Oak Park.

INS OF NEW YORK - Meetings are held on the 3rd Tuesday of the month at 7:30 p.m. at the office of Dr. Jay Galst, NYC. Following a summer hiatus, meetings resumed in September. Exhibit topics for Oct. were: 1967-68 Specimen Sets, Kibbutz paper tokens, 1962 1/2 Shekel & Tiberias and Beth She'an coin city medals. For November: 1969-70 Specimen Sets, Dora and Caesaria ancients, Concentration Camp currency, Pidyon Haben, medals of Caesaria & recent acquisitions.

WESTCHESTER ISRAEL NUMISMATIC SOCIETY - Meetings are held the 1st Wednesday of the month at 8:00 p.m. at Young Israel of New Rochelle. The study time frame for the November mtg was 136-180 C.E. Although no coins were issued by the Jews during this time period (there were in exile), there was considerable coinage in the cities of the Holy Land and the Decapolis as well as Rome itself. These were the last years of Hadrian's reign and the full reign of Antonius Pius and Lucius Verus. This was the time, the second century of the Common Era, that Rome was at the height of her power.

COMMENTS FROM DJS: I must take a moment here to mention my sadness to learn of the passing of my friend, Michael Druck. Unfortunately, I did not learn of this news until the end of September and even that was through the mail. Imagine my shock from reading about this in one of the club's newsletters. The article written by friend David Alexander in the New York Times was an excellent tribute as well as AINA's tribute in the Sept-Oct issue of The Shekel. My sincerest condolences to the family. Because of my sister's illness I had been unable to attend the ANA convention where most had heard the news. My birthday a couple of weeks ago was the day I lost my sister. I only mention this so some will know the reason why they have not seen me or heard from me. On a lighter side, I do hope everyone enjoyed the holidays. New Year's greetings to one and all. Remember, if you have a question regarding any of the clubs or are in need of their meeting information, please contact me at the address shown above. Be well, be happy...



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